

phenomenon of reflected human radiation. *Grenzgebiete der Wissenschaft*, 1987, 36(1), 58-69. 4 figs; 2 graphs

Several hypotheses explaining dowsing are given. Experiments in which the author's finger acting for 4 minutes from the distance of 5-7mm and a few droplets of water caused a .02v increase in a frog's gastrocnemius muscle's biopotential, while an 8-minute action of her finger from a similar distance but without dropping water on the muscle caused a .02v drop, confirmed her hypothesis that the human organism emits radiation of an unknown nature. Only this, and not the underground deposits' radiation, is at the basis of bio-detection. In self-hypnosis, the radiation emitted by the subject's eyes while he or she is staring at a revolving mirror or metal balls reflected and puts the subject in the hypnotic trance. This is a new hypothesis for explaining self-hypnosis: bioinduction through bio-stimulation. Such a biological radar is the mechanism of bioprospecting: the bioradiation of the dowser is reflected from the underground formations and received by the dowser. The receiving apparatus is not known, and modern technology is not yet able to reproduce it. In certain cases where the underground causes muscle tickling or twitching, dowsing can be carried out without instruments. When the dowser uses children as an aid, their arms act as antennae. Twigs, rods, or pendulums are moved by the interaction between the emitted and the phase-shifted, reflected radiation; they act as amplifiers of the biophysical signal. - A.I.

02998. Schröder, Eckhard. Some contributions to the typology of healers. *Grenzgebiete der Wissenschaft*, 1987, 36(2), 99-115. 9 refs

Free-ranging discussion of statements, terms, and facts pertaining to healing and healing based partially on the writings of K. Stumpf, M. Munzel, W. F. Bonin, E. Bozzano, W. Halpach, F. Figge, and F. Bleuler. The following subtitles indicate the subjects considered: introduction, therapeutic pluralism, medicine man in his community, the healer in social change, healing rites, trance, ecstasy and possession, "paranormologic" aspects, everything comes through our senses, "maghetos" (Halpach's neologism), magic action, and closing remarks. - A.I.

02999. Rättsch, Christian. Mexican prophecies, dreams and visions. *Grenzgebiete der Wissenschaft*, 1987, 36(2), 116-134. 17 refs

The author lived in Mexico's rain forest among the Lacandon Indians. Dreams play an important role in the daily lives of this tribe. They believe that during sleep the body and consciousness become inactive but the soul gets out of the heart, where it lives, and sails into the invisible world of the night. The dream is actually what the soul perceives. The soul can take the form of the individual's animal spirit and launch itself into timeless travel in the world of souls. It can thus perceive the essence of things. Things about which we dream are in the vicinity of the dreamer. When, for instance, a cigar appears in the dream, this indicates that a snake will be coming because the soul of a lurking snake appears in the invisible world as a cigar. Lacandons meet every morning and relate their dreams in order to divert, with the help of gods, the threatening dangers. Also, when a dream is forgotten it means that the soul did not return to the heart, and the individual may become sick. The author's dreams during his stay with the Lacandons often had a predictive value in agreement with the tribe's beliefs. He has learned to trust his dreams. The hallucinogenic plants Ololuiqui, peyote, thorn-apple (*Datura*), teonanacatl mushroom, and *Salvia divinorum* are described. The article

ends with a Lacandonian prophecy, which the author thinks applies to all of us, announcing that an end to the world will come and that the earth will become empty. - A.I.

03000. Steppi, Christian R. The human condition. *Grenzgebiete der Wissenschaft*, 1987, 36(2), 135-152. 29 refs

This is, in slightly abbreviated form, a chapter from the author's 777-page doctoral dissertation entitled *Evolution and the Future of Humanity*. Problems of the self and the search for it, existentialism, and the constancy of vital human factors throughout history are discussed in the light of concepts and views of some past and several contemporary philosophers (e.g., Heidegger, Husserl, Jaspers, Kuhn, Popper). Bibliographic details and specific terminology of many authors are given. - A.I.

03001. Parapsychology in Switzerland. *Grenzgebiete der Wissenschaft*, 1987, 36(2), 153-162.

Excerpts from *Festschrift* in honor of the 20th anniversary of the Swiss Parapsychological Association entitled "Parapsychology in Switzerland: Yesterday and Today." Part 1 lists the names and biographical data of the following Swiss parapsychologists: Maximilian Party, Jacob Georg Sulzer, Theodore Flournoy, Fanny Hoppe-Moser, Carl Gustav Jung, Paul Montadon, Guide Huber, Gebbhard Frei, Karl E. J. J. Friederich, Friedrich A. Volmar, and Peter Ringger. Part 2 describes current activities of the (a) Swiss Parapsychological Society (SPG), which was established in 1950 with P. Ringger as president. In the same year he started publishing *Neue Wissenschaft*; it was published until 1968. SPG has 900 members and a library of over 1,500 books. (b) Swiss Association for Parapsychology (SVPP) was established in 1966 with T. Locher as president. SVPP publishes semiannual *Bulletins* for Parapsychology" dealing with research abroad and *Gruenen Blatter* (Green Leafs) which deal with specific paranormal phenomena and are used mostly for teaching purposes. A research fund has been created, and every year a prize is awarded to researchers and others who contributed to spreading the knowledge of parapsychology or to subjects who disinterestedly serve in research. (c) Parapsychological Working Group Basel (PAB), organized in 1967 as a result of Dr. Bender's lecture and with his and his staff's cooperation. In 1973 PAB and SPG decided to jointly publish a periodical "PARApsychica" and established a "Psi Fond" [Psi Center] for this purpose. The Psi Center tries to accomplish these goals: (1) every month invite a psychic and arranging a healing seminar, (2) to do integrating body work, and (3) direct information to educators. Programs are sent to 1,000 people every month. - A.I.

03002. Meinardus, Otto F.A. On the Spring 1986 appearances of Our Lady in Cairo. *Grenzgebiete der Wissenschaft*, 1987, 36(2), 162-169. 2 refs

From March 15 to May 13, 1986 a number of religious paranormal phenomena, including lights and the figure of Our Lady appearing several times, were observed by teachers of a theological seminary, a commission of the theologians, a representative of the security police, and a great number of Cairo inhabitants. Four miraculous healings were registered by the commission. Police finally had to close the streets leading to the church near and inside of which the appearances took place because the lives of the inhabitants of that part of the city were disturbed by crowds desirous of witnessing a miracle. - A.I.

03003. Ringger, Peter. My way to parapsychology.

phenomenon of reflected human radiation. *Grenzgebiete der Wissenschaft*, 1987, 36(1), 58-69. 4 figs; 2 graphs

Several hypotheses explaining dowsing are given. Experiments in which the author's finger acting for 4 minutes from the distance of 5-7mm and a few droplets of water caused a .02v increase in a frog's gastrocnemius muscle's biopotential, while an 8-minute action of her finger from a similar distance but without dropping water on the muscle caused a .02v drop, confirmed her hypothesis that the human organism emits radiation of an unknown nature. Only this, and not the underground deposits' radiation, is at the basis of bio-detection. In self-hypnosis, the radiation emitted by the subject's eyes while he or she is staring at a revolving mirror or metal balls is reflected and puts the subject in the hypnotic trance. This is a new hypothesis for explaining self-hypnosis: bioinduction through bio-stimulation. Such a biological radar is the mechanism of bioprospecting: the bioradiation of the dowser is reflected from the underground formations and received by the dowser. The receiving apparatus is not known, and modern technology is not yet able to reproduce it. In certain cases where the underground causes muscle tickling or twitching, dowsing can be carried out without instruments. When the dowser uses children as an aid, their arms act as antennae. Twigs, rods, or pendulums are moved by the interaction between the emitted and the phase-shifted, reflected radiation; they act as amplifiers of the biophysical signal. - A.I.

02998. Schröder, Ekkhard. Some contributions to the typology of healers. *Grenzgebiete der Wissenschaft*, 1987, 36(2), 99-115. 9 refs

Free-ranging discussion of statements, terms, and facts pertaining to healing and healing based partially on the writings of K. Stumpf, M. Munzel, W. F. Bonin, E. Boz-zano, W. Halpach, F. Figge, and F. Bleuler. The following subtitles indicate the subjects considered: introduction, therapeutic pluralism, medicine man in his community, the healer in social change, healing rites, trance, ecstasy and possession, "paranormologic" aspects, everything comes through our senses, "maghetos" (Halpach's neologism), magic action, and closing remarks. - A.I.

02999. Rättsch, Christian. Mexican prophecies, dreams and visions. *Grenzgebiete der Wissenschaft*, 1987, 36(2), 116-134. 17 refs

The author lived in Mexico's rain forest among the Lacandon Indians. Dreams play an important role in the daily lives of this tribe. They believe that during sleep the body and consciousness become inactive but the soul gets out of the heart, where it lives, and sails into the invisible world of the night. The dream is actually what the soul perceives. The soul can take the form of the individual's animal spirit and launch itself into timeless travel in the world of souls. It can thus perceive the essence of things. Things about which we dream are in the vicinity of the dreamer. When, for instance, a cigar appears in the dream, this indicates that a snake will be coming because the soul of a lurking snake appears in the invisible world as a cigar. Lacandons meet every morning and relate their dreams in order to divert, with the help of gods, the threatening dangers. Also, when a dream is forgotten it means that the soul did not return to the heart, and the individual may become sick. The author's dreams during his stay with the Lacandons often had a predictive value in agreement with the tribe's beliefs. He has learned to trust his dreams. The hallucinogenic plants Ololuiqui, peyote, thorn-apple (*Datura*), teonanacatl mushroom, and *Salvia divinorum* are described. The article

ends with a Lacandonian prophecy, which the author thinks applies to all of us, announcing that an end to the world will come and that the earth will become empty. - A.I.

03000. Steppi, Christian R. The human condition. *Grenzgebiete der Wissenschaft*, 1987, 36(2), 135-152. 29 refs

This is, in slightly abbreviated form, a chapter from the author's 777-page doctoral dissertation entitled *Evolution and the Future of Humanity*. Problems of the self and the search for it, existentialism, and the constancy of vital human factors throughout history are discussed in the light of concepts and views of some past and several contemporary philosophers (e.g., Heidegger, Husserl, Jaspers, Kuhn, Popper). Bibliographic details and specific terminology of many authors are given. - A.I.

03001. Parapsychology in Switzerland. *Grenzgebiete der Wissenschaft*, 1987, 36(2), 153-162.

Excerpts from a *Festschrift* in honor of the 20th anniversary of the Swiss Parapsychological Association entitled "Parapsychology in Switzerland: Yesterday and Today." Part 1 lists the names and biographical data of the following Swiss parapsychologists: Maximilian Party, Jacob Georg Sulzer, Theodore Flournoy, Fanny Hoppe-Moser, Carl Gustav Jung, Paul Montadon, Guide Huber, Gebbhard Frei, Karl E. J. J. Friederich, Friedrich A. Volmar, and Peter Ringger. Part 2 describes current activities of the (a) Swiss Parapsychological Society (SPG), which was established in 1950 with P. Ringger as president. In the same year he started publishing *Neue Wissenschaft*; it was published until 1968. SPG has 900 members and a library of over 1,500 books. (b) Swiss Association for Parapsychology (SVPP) was established in 1966 with T. Locher as president. SVPP publishes semiannual *Bulletins for Parapsychology* dealing with research abroad and *Gruenen Blatter* (Green Leafs) which deal with specific paranormal phenomena and are used mostly for teaching purposes. A research fund has been created, and every year a prize is awarded to researchers and others who contributed to spreading the knowledge of parapsychology or to subjects who disinterestedly serve in research. (c) Parapsychological Working Group Basel (PAB), organized in 1967 as a result of Dr. Bender's lecture and with his and his staff's cooperation. In 1973 PAB and SPG decided to jointly publish a periodical "PARApsychica" and established a "Psi Fond" [Psi Center] for this purpose. The Psi Center tries to accomplish these goals: (1) every month invite a psychic and arranging a healing seminar, (2) to do integrating body work, and (3) direct information to educators. Programs are sent to 1,000 people every month. - A.I.

03002. Meinardus, Otto F.A. On the Spring 1986 appearances of Our Lady in Cairo. *Grenzgebiete der Wissenschaft*, 1987, 36(2), 162-168. 2 refs

From March 15 to May 13, 1986 a number of religious paranormal phenomena, including lights and the figure of Our Lady appearing several times, were observed by teachers of a theological seminary, a commission of the theologians, a representative of the security police, and a great number of Cairo inhabitants. Four miraculous healings were registered by the commission. Police finally had to close the streets leading to the church near and inside of which the appearances took place because the lives of the inhabitants of that part of the city were disturbed by crowds desirous of witnessing a miracle. - A.I.

03003. Ringger, Peter. My way to parapsychology.